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The Non-Subscribing Presbyterian

No. 301. OCTOBER, 1931.

GOD. SALVATION. ETERNITY.
Life. Health. Now.

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NOTES AND NEWS.

God, Salvation and Eternity,—fundamentalist and modernist agree that these are the most important themes that can engage our attention. If, in our thinking we use other words, we may the more readily touch Reality: *God* is the *Life* of the universe. The old word for *Salvation* was *Health*, and *Now* is the narrow gate between present and future, through which we can strive to enter into the *Eternal*.

* * *

On Sunday evening, August 30th, our denomination was represented on "the wireless" by the Rev. R. N. Cross, M.A., minister of First House, Belfast. The service is reported in these pages. The service seems to have been much appreciated and helpful in many parts of Northern Ireland and beyond the boundaries of our own Church community, judging from reports. Pity our ministers don't get a look in a little oftener. It might help to dissipate prejudice.

* * *

The suggestion made at the Sunday School Conference at Templepatrick has soon materialized. On Saturday, September 12th, a conference of ministers, Sunday school superintendents and teachers was held in Room No. 5 at the Central Hall, Belfast, when an address was given by the Rev. A. W. Vallance of Manchester, representing the Sunday School Association, London, followed by a discussion. Tea was provided at the close of the Conference.

* * *

The Anniversary Service of York Street Congregation will take place (D.V.) on Oct. 4th. The services have hitherto been crowded to overflowing, the Ulster Hall, the largest in Ireland, being unable to accommodate the congregation, hundreds having to be turned away from the doors. Seats should be secured in good time. The music is very inspiring, the band being of the greatest assistance. The service is on the broadest Liberal Christian basis, and members of all denominations, and those who are of none, are all alike welcome. Attention should be paid to the social activities of York Street, which have been described in this magazine.

* * *

The United Service on 22nd Nov., in the Ulster Hall, in which all our congregations take part, is equally open to the outside public. This year the Rev. Herbert Barnes of Newcastle-on-Tyne, so well known to us and so popular, is to be the preacher. The Moderator will preside. Every effort should be made to make this service as widely known as possible.

* * *

The newspapers recently announced that the joint commission appointed by the Archbishop of Canterbury and the Archbishop of Utretcht to discuss points of agreement and difference between the Anglican Communion and the Old Catholic Churches have now produced the following agreement:—"Each communion recognises the catholicity and independence of the other, and maintains its own, and agrees to admit members of the other communion to participate in the Sacraments." The Old Catholic Church, through a curious piece of history became separate from Rome over two centuries ago. It is often but incorrectly referred to as the Jansenist Church, and is regarded as one of the most liberal churches in Europe. Its services are in the vernacular, and in the

great break-away in Central Europe from Rome since the War, the assistance of the Archbishop of Utretcht has been given in the consecration of bishops. A branch of the Old Catholic Church founded in England, desiring to have even wider latitude, became the Liberal Catholic Church, and maintains the utmost liberality of thought, leaving its members free in matters of belief.

* * *

Mr. and Mrs. Layton will be still remembered at Rosemary Street, Belfast, and their many friends in Belfast will feel sympathy for Mr. Layton in his bereavement.

* * *

The September issue of this magazine had a rapid sale, all copies at the Depository being disposed of within a day or two of publication. It sometimes happens that a subscriber dropping out of the list in a congregation, the order diminishes, but why not do a little propaganda and keep those copies for local distribution!

* * *

Dr. John Haynes Holmes of New York, visiting Russia and soon expected at York Street, Belfast, visualises the churches of the future as being open daily as clinics of healing, schools of culture and agencies of reform. "In future when science has done its work (when will that be?—Ed.) and a new society has come, there will be no Baptists or Presbyterians or Methodists or Unitarians, no Protestants or Catholics, no Christians, Jews or Buddhists, but only men united in one spirit of religion. There will be only one religion in the future, because of one God; and only one church because of one religion."

* * *

PRAYER FOR ROUND TABLE CONFERENCE.

Let Thy blessing, O Lord, rest upon our King-Emperor and all those who are now in Conference assembled, that by their endeavours all things may be ordered and settled upon the best and surest foundations, to the happiness and welfare of the people of India and for the perfecting of Thy work amongst men, through Christ our Lord.

* * *

MINISTERS' MEETING.

The Ministers met at Newry on Monday, September 7th, and were the guests of the Rev. and Mrs Geo. J. Slipper. On this occasion the usual paper and discussion were omitted, and the opportunity was taken to see some of the beauties of the neighbourhood, the party going as far as Rostrevor.

BROADCAST SERVICE.

On Sunday, August 30th, a service in connection with our denomination was transmitted from the Belfast Studio, the Rev. R. N. Cross, M.A., being the preacher. The usual order of service was followed, the choir singing "Praise my soul the King of Heaven," "O God of Bethel, by Whose hand," "Sun of my soul, Thou Saviour dear,' and the anthem, "O Love the Lord" (Ps. xxxi. 23-24), "Nunc Dimittis," "Vesper." The preacher took his text from John x. 10, R.V., "I came that they may have life and may have it abundantly." Prof. Moffatt gives us the alternative translation from the Greek, "I have come that they may have life and have it to the full." I trust that you will permit me to use that form of words, for of course the original of our Scriptures are capable of various verbal renderings, meaning much the same thing as a rule, and there is no claim to exclusive literal inerrancy in any of the English translations of our Bible. "I have come that they may have life, and have it to the full." The mission of the Master has been variously interpreted and defined in Christian theology. But nowhere else has Christ's mission to man been either so simply or so adequately summed up as in that verse of the Fourth Gospel. There we get a grand positive assertion of the true purpose and function of religion in general and of Christianity in particular. And while every statement in the Fourth Gospel cannot be taken implicitly as the very word of Jesus by those who know the derivation and character of that Gospel, I think my text carries the authentic hallmark of the mind and spirit of the Master whose life and work we have learned from the records of our New Testament. "I have come that they may have life, and have it to the full." Thus conceived, Christianity might indeed claim to be a universal religion fitted to a universal need and a national instinct in man. "'Tis life whereof our years are scant, more life and fuller that we want." It falls into line and establishes a fundamental continuity with the whole epic process and purpose of the created world as we have come to understand and envisage it in modern times. Christ's mission is seen to be not a foreign mission in the world God made, not a negation or reversal of the past, but rather a reinforcement and fulfilment of the profoundest principle and deepest law which lies at the heart of it. It is a fresh, vital, loftier manifestation of the will of God who is the begin-

ning as well as the end of all, in all and through all and over all. The doctrine called Evolution presents us with the spectacle of the whole creation passing through a myriad phases, emerging into new and higher forms and activities under an inexhaustible urge towards larger, fuller, more manifold life. That seems to be the law whose sweep moves like a sometimes baffled but irresistible tide through the cosmic process of nature and the history of our race. The panorama that unrolls itself in endless coming and going, generation and decay, rise and fall, appears to find its explanation and reason in the slow but progressive unfolding of the marvellous possibilities of Life hidden in the world. The cosmos is not a dead inanimate machine, set going by an engineer and for ever turning round upon itself while remaining the same and in the same position; but a living thing, drawing from an inexhaustible source of life that grows, develops, transcends itself from age to age in its ceaseless, upward rush toward higher, nobler, more inherently valuable forms of life and experience, till at length it arrives at man, "man the summit of things," as Browning called him. When this wonderful epic has passed to its climax in humanity we begin to discern that the lower is only provisional or instrumental to the higher, the material to the living, the physical to the spiritual. Graven on the very heart of the cosmos is this principle of self-fulfilment through self-transcendence, this impulse of the living to find completion in deeper, larger, fuller life. Thus in Nature the goal of living things is seen to be the complete expression of the life within them. Now, in man we are brought face to face with the same urge on the higher planes of soul and personality. In him, however, it is changed from unconscious impulse or instinct into a desire, a hunger, a longing, an insatiable thirst for transcendence of the finite and actual, and for fulfilment in God, the infinite, the ideal. It is the nature of man that he can never be satisfied with what he is, nor find rest in present attainment. As Thomas Carlyle said: "Man's unhappiness comes of his greatness. It is because there is an infinite in him which he cannot bury under the finite." He may seek satisfaction in finite objects, in objects low, base and unworthy, but in so doing he is only betraying his own nature and laying up for himself disillusionment and disappointment. In these he will not find his fulfilment, but his failure, for he was made for better and nobler things. "O God, Thou hast made us for Thyself, and we can find no rest except in Thee," said St. Augustine in his Confessions. A low standard of satisfaction means the eclipse of soul; and the subordination of the spiritual to the material, of the ideal to the animal or the actual represent not man's facu'ty but his fall. Man is only man while he aspires; he only reveals his true self as he transcends himself. Life for him too must be ascent; mental, moral and spiritual ascent, a rising on stepping stones of his dead self to higher things; a conquest of loftier heights and an entrance into new kingdoms. Thus, salvation is not a state we have attained, but a goal toward which we move; it is not a possession, but a procession. Man will only have complete salvation when he is living life to the full; i.e., when all the powers and faculties of his nature have been developed and are in active exercise, especially those higher, finer creative powers which manifest man's divinity and his deeper unity with God, the everlasting Creator. As the great apostle put it: "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, if there be any virtue, any praise, think on these things." The fulness of Godhead as it has been revealed to humanity, the kingdom of God as it is to be consummated on earth, includes not only the moral virtues and saintly graces, but all those other realms into which the glory and honour of our race have been gathered, all those harvests of the visionary eye and creative soul of mankind which take the forms of culture, art, poetry, music, and so on. Would not life without these be indescribably poor and intolerably bare? If the religious life means life to the full, as I believe it does, it must take all these, and along with them trade, industry, politics and government, into itself and consecrate them. There is no enterprise or pursuit that ought not to be made part of our religion, and our religion must include the whole of our life. Our text is the Christian charter for every human interest and activity that adds anything of real worth to life. Christ is not out to make small men or narrow men or fractions of men. In Him, the Way, the Truth and the Life, this modern world will find the life that is life indeed, and enter into the fullness of life.

Subsidy Fund.

The Treasurer begs to acknowledge with thanks the receipt of £1 from the Ballyhemlin congregation on behalf of the Subsidy Fund.

York Street's Fifth Ulster Hall Service.

"The Non-Subscriber" to use the title by which this Magazine is known to most of its readers, is published too soon to record the details of York Street's Fifth Service in the Ulster Hall. That it will be a success no one seems to doubt. Hitherto the York Street people have only been concerned with the number of people who have been turned away.

Anyone visiting York Street Church eight years ago and finding perhaps no congregation or alternatively no preacher when the few faithful people did arrive and realising that the state of the Church's finances were such that no minister could be obtained, would have found it difficult to believe that within three years the Church would be renovated from top to bottom and be filled to the limit of its seating capacity with a steady congregation paying its own way and even reducing its debt though its members, mostly working people, had already begun to suffer from the depression that has lasted till the present time.

He would have been incredulous had he been told that this new congregation proposed to celebrate its Minister's Third Anniversary by a Service in the Ulster Hall, since to fill that building had long been the test of many organisations much larger than York Street, which to say the least of it stood for no popular cause.

In due course the first Ulster Hall Service was held. No special preacher was invited and though York Street had been closed on more than one occasion to help friendly institutions no other place united in the service. The York Street folk themselves hoped to have a Service of which a small Church need not be ashamed. They were as surprised as anyone when the audience turned out to be the largest that ever assembled on any occasion in the historic Ulster Hall. It is estimated that 3,500 people crowded the building. On that same occasion some 700 teas were served by the ladies of York Street and over 1,000 visitors were shown over the Church.

That Service was held with an object. York Street was in effect a new Church running on new lines. Experience showed that in spite of the fact that it suffered as all our Churches do from an unpopular name and that even Unitarians noted for their tolerance of varied opinions, did not all agree with the views of the minister, still out of every few visitors some always remained to become enthusiastic members. The idea then was to undertake some venture to make the Church known as there were many even in its own household of faith who were unaware of its existence.

The Service was therefore a success beyond measure. The average attendance jumped up immediately. No attempt was made to hold those who came. They were allowed to drift as they wished and indeed that has been a regular policy during the eight years of the Church's new life. The result was and has been that the present congregation though a new one is perhaps the steadiest in the city. It may be said that 200 people never miss a service in York Street, and another extraordinary thing is that the majority are men, and men who had long dropped away entirely from church going.

Since the first service there has been no necessity to hold any other, but as many considered that the first service was merely in the nature of an accidental success and for a variety of reasons, a second service was held the next year. No great effort was made to make it known beyond the issuing of handbills but once more the Hall was crowded. The request of many friends outside led to the holding of a third service with the same result and once more without a special preacher

Before the next service was held the congregation passed through a critical time. The strain of four year's struggle without means of any kind to rescue the Church from debt and keep it going, which could only be done by keeping it full, winter and summer alike, ultimately told on the minister and his health gave way; indeed he was not expected to recover. The new congregation rallied marvellously and with the generous help of every minister in the denomination maintained the services. When the minister returned out of immediate danger, though never likely to be again as active as formerly, it was decided once more to hold an Ulster Hall Service. For the fourth time hundreds were turned away. We are now on the eve of the fifth service.

It would be entirely wrong to consider that York Street judges the success of the service merely by the numbers present. Although unlike the vast majority of churches York Street must remain full or close its doors there are few places where numbers are less sought after. Members who lapse without apparent reason are allowed to lapse. In so far as night is the only time for visiting in a working class congregation, and every night finds the minister in the Church, visiting is limited to the sick. None of the ordinary artifices for coaxing people to come to church are indulged in and while the hospitality of the congregation to visitors has become famous, the burden of

that hospitality is gladly undertaken by the members who incidentally contribute a larger amount per head to the upkeep of their church than any other church of which we can find statistics.

By lowering the standard of membership, running after people, etc., there can be no doubt that the congregation could be almost doubled and indeed the holding of several services in the Ulster Hall in succession has been suggested and would present no insurmountable difficulty, but the policy of York Street is one of steady growth. Members are encouraged not only to become members of the church but of the denomination to which it belongs. Although it means a much larger sacrifice to it than to some churches which do not have to face its financial burdens the Church is always closed for the Denominational United Service and sends the largest contingent. Lay Preachers are supplied to any vacant pulpits and members of Country Churches are entertained in considerable numbers in York Street each Sunday. In summer emergency services are arranged for any distinguished visitors who may be in Ireland. At the after meeting on any Sunday evening it is possible to meet with Unitarians from far and near. Often York Street itself is closed while the whole congregation travel to take part in a United Service in some remote Country Church. Such are only the outer signs that a visitor may see. The steady work of the Church which constantly goes on is only known to those more intimate with it. Its two Guilds, Fellowship, Dramatic Society, Benevolent Fund, Esperanto Group, Swimming Club and a variety of other activities provide all that may be required for the education of Body, Soul and Spirit.

The Church naturally has its critics, some of them but little acquainted with its work. York Street is proud that it is alive enough to be criticised and rests content in the praise of such men as the Vice Chancellor of Queen's, who described it as one of the fine things in Belfast, or of the late Principal Gordon, who said that the Denomination should be proud of York Street.

These are the days of declining Churches and even Unitarian Churches are content when they can hold their own. York Street handicapped to such an extent that it was not long ago the despair of the Denomination, has grown in a few years to be able to organise and carry through as part of its ordinary work these great Services. The Services themselves are of little import. What is important about them is the spirit they show behind the work, the hours of labour and sacrifice cheerfully given, the enthusiasm which brings old members back from England and Scotland and the Free State to be present. Those who doubt the nature of the work York Street is doing might ask themselves what it is which leads its members to do these things. Surely did some of this spirit pervade the whole denomination we should see a great revival in our midst.

Sunday School Conference

A Conference of Sunday School Superintendents, Ministers and Teachers, was held in the Central Hall, Belfast, on Saturday, 12th September, the Convener, Rev. Glynne Davies, presiding.

The Conference was the outcome of a suggestion put forward by the Rev. R. N. Cross, at the Templepatrick Conference in June. The attendance at the Central Hall was disappointing. There were only fifty-six present from the whole of our schools.

The Rev. A. W. Vallance, Pendleton, addressed the gathering and dealt in a vivid and helpful manner with many of our Sunday School problems. He emphasised the special need of effective Bible teaching in all Unitarian and Free Christian Sunday Schools. The Bible instruction provided in the Day Schools is totally inadequate, and from our point of view, defective. The Bible must be interpreted in the light of its original setting and not according to the dogmas of the Churches. The Sunday School should aim also at the development of personality—inspire the vision of ideal manhood and womanhood and cultivate the power necessary for the realisation of the ideal. The Sunday School might be supplemented by clubs for physical drill—by study circles dealing with pressing social problems—thus it would be effective in building up the entire personality—body, mind and soul. An interesting discussion followed the address. One suggestion put forward is worthy of special note, i.e.—that the children from all our Sunday Schools should be brought together to a social gathering once a year—we have already a gathering of adults at the June Conference—why not give the young generation an afternoon together with tea and games, etc.! The Sunday School Committee will be glad to render any assistance within its power to make such a happy gathering possible. Mr. Vallance brought to the notice of the Conference the new series of hand-books for the use of teachers, which will shortly be published by the

Sunday School Association. They will be issued quarterly and will contain complete lessons for each Sunday. It is important that these should be supplied to the teachers in all our Sunday Schools. The books will be stocked in the Depository, 35 Rosemary St., Belfast, and Mr. Gilliland will be pleased to answer any inquiries concerning same.

On the motion of Rev. R. N. Cross, seconded by Rev. E. Lockett, a very cordial vote of thanks was accorded Mr. Vallance for his visit and for his stimulating address.

At the close of the Conference members were entertained to an enjoyable tea by the League of Youth, to whom warm thanks are due. Miss Eileen Irwin and Mrs. McFadden presided at the tables.

Inspiration.

Discrimination is needed. Prove all things. According to some, that is what you must not do, you must accept unquestioningly. Orthodoxy, in all religions, has taken up that attitude, more or less. Among the Hebrews, it was sufficient to say, "It is written." The same, among the Mohammedans with their sacred book, the Koran, which is their Bible; every word in it is claimed to be the infallible word of God. The same in other religions. In India, widows were burned, although we are told that has been very much exaggerated; but it was done because it was thought that the Scriptures supported it. The text said—"The widow shall go to the pyre," that is to the pile of wood, on which the body of her husband, was to be burned. It has been proven since by European scholars, that by a very small alteration, the word "on" was added, with the dire consequences which ensued.

A little word in a New Testament Text made a great difference, "all scripture IS given by inspiration of God, II Timothy III, 16, and to this day the text in this form is used by many who claim infallibility for the Bible.

When the Revised Version came out, it was found that the little word "IS" was not in the text, so that it now reads, "all scripture given by inspiration, is profitable." That is to say there was scripture which could not be said to be inspired. What special inspiration was needed for registers of families and genealogies, for reports of battles and records of things that happened, however useful it might be to have the information?

One reason why the Samaritans have no dealings with the Jews, even to this day, is because the Samaritans maintain that they are older than the Jews, and that they are really the chosen people of God, and that the Jews by removing across the border, put themselves out of the covenant; that all that was really inspired were the first five books of the Bible, the Books of Moses as they are called and that all else that has been added to these is not inspired at all. Nowadays we have another idea of inspiration. We take the word "inspiration" as it stands in its root meaning—"to be breathed into," "to be filled with power and light and understanding," and that inspiration is not "confined to any chosen race."

The old idea of inspiration was, that the Holy Spirit impressed on the minds of the writers, every word, so that Scripture was actually the very word of God, Himself. Christianity has not been alone in making such a claim. Each great religion has done the same. That is not to say that there is nothing in the Bible which may not be called the word of God, for the word of God can only be the expression of the Divine Wisdom, and what is of the Spirit can be tested by the same Spirit of which we are all partakers, that which responds to truth and says, "That is true." Far back, in the Old Testament, there was a great deal that was considered right in those days, but became outgrown, and later on would have been considered decidedly wrong. The race had made progress! It is that which makes the Bible as we have it, a valuable book to us, for it is a record of human evolution. In the beginning we have mankind at a very low stage, and then onward through the book, there is more and more progress, wider ideas of God, until at last we come out into the clear light of truth as we have it in Jesus Christ and His gospel.

ULLIN.

To Smoke or Not to Smoke.

The investigators have no desire to rob people from what they consider "pleasurable pastime," but to save them from suffering diseases of all sorts. From several pages of extracts from medical writers the following may cause reflection. Smokers may continue to please themselves, but young boys and girls need not start the habit. An article headed—"Prevention of Tuberculosis in Early Life." written especially for women, say: "To smoke in the presence of a little baby so that the fumes can reach its lungs is injurious, and this applies to men as well as women smokers. Unfortunately, when the woman acquires the cigarette habit, she becomes more addicted to

it than the man. "Let every mother or girl who expects to marry bear in mind that it does her no good to smoke, and it may do positive harm to her offspring."

Blindness arises in a form known as Amblyopia as the result of alcohol and tobacco in combination, and even if either of these is used separately. "The attack is generally quite rapid in its onset." Professor Ronald M. Harper in the "Eugenics Magazine" presents facts and figures from which he draws the conclusion that tobacco and coffee are large factors in causing the notable increase in divorce and crime in recent years.

Tobacco is alleged to be the cause of cancer.

Dr. Lorand of Switzerland places tobacco next to syphilis as a cause of hardening the arteries.

"One cigarette raises blood-pressure ten points." (Brooks, Janeway). "This means a tremendous strain upon the heart."

"The intoxicating cigarette"—Intoxication means poisoning. "Nicotine is far more deadly poison than alcohol and at the present time is doing a vast deal more harm than alcohol is doing."

Dr. John Harvey Kellogg, Director of the Battle Crock Sanatorium, describes the tragedy of a business man who came to him, wanting his aid to live at least ten or five years more, because so much depended on him, business, welfare of others and so on. The doctor told him that his heart, liver and kidneys had been overworked by his smoking, and were now worn out. He was in the position of a millionaire reduced to a few cents, he had no margin left. "Why didn't I know that before?" answered the patient, "I never dreamed there was any harm in it. Doctors smoke, preachers smoke, everybody smokes. I would have cut my throat as soon as I would have smoked." Tobacco in its various forms is one of the most mischievous of drugs. The evils of alcohol and tobacco are greatly augmented when both are taken together. According to the law in England a youth under sixteen found smoking is liable to arrest by the police.

Body and Soul.

We are born and live in a busy world, and we die in the midst of our business and leave all we possess, and that belongs to our body. But, we have a spiritual nature that still survives in its own world. The human body, however is a complex piece of machinery, and has its own consciousness which it asserts against the higher, whose business it is to control and guide it, and to make it efficient for work in this world. In living the spiritual life we can rise on the wings of aspiration, touch the feelings, rouse the thoughts, set the imagination to create pictures, beyond the power of artist to reproduce in earthly pigments. Prayer unites us with the eternal, and opens up intentions, that illumine in the moment of difficulty, and give flashes of wisdom beyond the man's normal capacity. The body laid in the grave is merely the earthly house returned to the elements. The spirit returns to God who gave it. The soul in its continuous life still evolves. Such thoughts beget in man consecration to the good and pure and holy. Such is the rise and growth of the spiritual life.

John M'Cleery.

Dr. Montgomery's Intention.

The late Rev. Alex. Gordon called attention to the fact that the Constitution of the Remonstrant Synod was the Constitution of the old Synod of Ulster, prior to the break with the General Synod. Dr. Montgomery was really taking his stand on that Constitution which allowed subscription or non-subscription at ministers' ordinations to be optional. In Ulster so far as this inclusiveness was concerned, Dr. Montgomery failed, but when the Association later on, was formed, a very large number of subscribing congregations from the South, joined up. It was not to the credit of the non-subscribers that these were given the cold shoulder, with the result that the new denomination was not as numerically powerful as it might have been.

Temporal Power.

"The Roman pontiff, clinging to political claims, unable to conceive the Church's function as essentially spiritual, became merely one in a crowd of jostling monarchs. The Church became one of the great powers of Europe, and fell into the grave danger of ceasing to be the channel of the power of God. The energies and genius of faithful churchmen were required in the service of upholding her political interests, bargaining and plotting with the mob of diplomats, winning worldly allies, brow-beating weak foes and fawning upon strong ones. The Church began to look as if she were existing for her own sake, and for her own sake not as the Bride of Christ, but as a political and financial corporation whose hand was at one time or another against every nation, and every nation's hand against her."—Rev. W. G. Peck.

The Coptic Church.

Little interest is taken in the Coptic Church; but, to those interested in Christian origins, there is a mine of valuable information in the ancient Church in Egypt. Professor Ernest Newlandsmith has been studying its music in Egypt and considers that Western music is derived from it. The Coptic Church is the earliest form of Christianity. The Western Church split off on a point of doctrine and that again divided into the Greek and Roman Churches. Much of the ritual of the Church was probably derived from existing pre-Christian worship. There is reason to believe that the patriarchs of the Coptic Church stretch in unbroken succession from St. Mark. the Evangelist.

The Rev. George Horner (who died in August last year at the age of 81) produced as the result of prodigious labours, a Coptic New Testament. A colossal work, for there are two versions, in the two chief Coptic dialects, and a knowledge of Arabic and Ethiopic had to be added to the author's equipment as they are necessary in that field of research. His edition of the Bohairic New Testament, in four volumes and of the Sacidic in seven volumes, took no less than 26 years to complete, as the scattered fragments had to be sought for in all the Egyptian and European libraries. Philologists consider his translations are "unflinchingly literal," he has made available a vast amount of material of high value.—"The Speculative Mason."

A Child's Thoughts.

"Mummie, is God very old? Did He make everything? Did He make everywhere? Then where did He live before He made Heaven? "Mummie, is God very, very good?" "Yes, darling, very, very," "Mummie, being selfish isn't being good, is it?" "No, darling." "God isn't selfish, is He, Mummie?"—But God keeps Heaven for Himself, and we have to live in London."

Published on the last Saturday of the month. Copy for the printer should be sent before the 20th at the latest.

LEAGUE HOUSE, 18 DEVEREUX COURT, STRAND, LONDON, W.C.2.

Open to members of the Women's League, and Women and Girls belonging to our Congregation.

BED, BATH, AND BREAKFAST, 5/-.

APPLY, giving a few day's notice to: **MISS HERMANN, The Warden.**

Bodel-Mackenzie Benevolent Fund.

The Trustees have pleasure in announcing that there will be an election of Beneficiaries to the Fund at the Quarterly Meeting held on December 10th, 1931.

The Fund makes grants not exceeding £20 to Spinsters of 55 years and upwards, who are in reduced and poor circumstances, and who have been for at least five years prior to date of application, members of a Church connected with the Association of Irish Non-Subscribing Presbyterians and other Free Christians.

Application Forms for the December election can be obtained up to November 30th, 1931, by applying to the Assistant Secretary,

REV. D. J. WILLIAMS,
The Manse,
Killinchy, Belfast.

York Street, Belfast.

The Rev. Edwin Fairley was with the York Street congregation from August 6th to 9th. Mr. Fairly is director of religious education of the New York Unitarian Churches. He had two objects in coming to Ireland, one was to see the Rev. A. L. Agnew and his church at work; and what he saw evidently pleased him. The other object was to try to find out his relations, for his parents belonged to the North of Ireland. Mr. and Mrs. Fairley were taken by Mr. Agnew along the Antrim road as far as the Giant's Causway, calling at Larne and Raloo on their return. As reported in the last number Mr. Fairley took part in the united meeting at Clough. At the evening service at York Street, Mr. Fairley gave an address on "The glory of going on." If we were "to go on" with any profit to ourselves and others, we must have two things—a motive and a programme. Columbus was an example. Sunday schools were important to keep the churches "going on." A tendency has set in to go out into the country instead of attending the Sunday-school, and this has to be reckoned with.

On the Saturday evening there was a reception and a large company assembled. To Mr. and Mrs. Fairley were handed severally, souvenirs of Irish manufacture. Mr. Fairley in replying said that they had never been treated with such kindness in any part of their travels. A large crowd accompanied them to the Heysham boat. J. McC.

REPORTS.

York Street—With the month of September most of our organisations have their programme fixed. The innovation of taking another night for the more serious part of the activity of the Church Guild has proved a decided success. A debate was held on Thursday, the 10th, and in spite of the absence till the end of this month, of many of our regular attenders, over eighty people were present. The following Thursday is allotted to a lecture and the next to a dramatic performance and this series of events is to be continued throughout the winter. Saturday evenings will be entirely devoted to Socials except on the night previous to Armistice and Communion Sunday, when a German Peace play will be given. The Dramatic Society are already working steadily and have provided the funds for a new set of stage fittings. A number of engagements have been made with our Country Churches. The new Swimming Club has already over eighty members and will meet on Fridays. The Esperanto group have commenced and a French Group is in course of preparation. This means when the winter commences the Church will be open for its own purposes every night in the week and unfortunately we shall have to share the space between different organisations. This is not so regrettable as the fact that there are numerous organisations which could be started had we only space. The Sunday attendances are increasing at the normal rate for this season and seats are again appearing in the aisles in the evening. The Sunday afternoon Fellowship and the Sunday School commenced on Sunday, the 6th September. In order to oblige some of our country friends we have decided to hold the Ulster Hall Service a little later this year, October the 4th, being the only date we could have. Unfortunately this means that the service clashes with the other harvest services. Mr. Agnew preaches Harvest Services at Newry, on 28th September. Dromore on the 5th October. Ballycarry on the 18th October. He is also to preach for the Yorkshire District Unitarian Churches at Bradford, on October 31st, and address a Public Meeting arranged by the Council of the General Assembly. An interesting event in the future will be the exchange of Pulpits between the Oldpark Moravian Congregation and York Street on the occasion of the Anniversary of the former Church which will meanwhile give us welcome assistance at the Ulster Hall.

Crumlin—The Minister's Second Anniversary Services was held on Sunday, 6th Sept. The Minister conducted the morning service, and Senator Robert Dorman preached very acceptably at night. Mr. Dorman is a prominant member of the Society of Friends, has a seat in the Ulster Senate, and is associated with the work and worship of York-street Church. His visit was made pleasant by good congregations and a warm welcome, and in return he has heartened us all for more work on behalf of our cause in Crumlin. The Misses Molly and Etta McGookin of Larne, sang a delightful duet—"The Lord is my Shepherd." The Minister offers thanks to all who made the day a happy one—members and visiting worshippers, the officers, organist and sexton, and hopes to meet them all again on the first Sunday of September next year. The Collections go to swell our slowly growing 1935 Renovation Fund. G.P.J.

OBITUARIES.

Mr. Robert Frame.

With profound regret we announce the death of Mr. Robert Frame, at his residence, Woodhill, Ballygowan, on Wednesday, 12th August, at the advanced age of 86 years. Mr. Frame was a man who was well-known for his ability and sound judgment. He had led a busy life as a very successful farmer, but he spared not himself in serving the Church and the community at large. His sterling character commanded everybody's respect and confidence. His name stood high in everybody's estimation for straightness and efficiency, and the breadth of his opinions and sympathies indicated that he was a man of wide reading and rich experience. He was a life long member of Moneyrea congregation, having served in various capacities with untiring zeal, as trustee, school manager, member of Committee, etc., for many years, though latterly owing to failing eyesight he was forced to retire from active service, yet his spirit was as vigorous and cheerful as ever, and his interest in Moneyrea and all its affairs was quite as deep as it used to be. We extend our heart-felt sympathy to the family in Woodhill, and Mrs. Bennett, and to Mr. and Mrs. Hugh Frame, in their bereavement.

And as we mourn the loss of our venerable friend, we are reminded of other losses we have sustained recently, namely that of Mr. James Lamont, of Irish Hill, and that of Mr. John McDowell, of Donaghadee. Both gentlemen were life long and intimate friends of Mr. Frame, and all three were pratically of

the same age. They also were life long members of Moneyrea congregation, and during their long connection they were prominent figures on the committee, and whose loyal service was a labour of love. Both had been engaged in farming in the vicinity of Gransha, and as the years increased they retired to enjoy the evening of life in a quiet way. Naturally they were highly respected and trusted by everybody, for they were amiable, straight, honest men, stedfast in their friendships and faith and in their loyalty to the Church. They were good and faithful servants of God and man in their day and generation. Their passing hence leaves us so very much the poorer. We deeply sympathise with the family in Irish Hill, and with Mrs. McKee and her brother in their deep sorrow.

Miss Jane Hamilton.

Miss Jane Hamilton was the oldest member of the Crumlin Congregation, having formerly belonged to that of Antrim. She was the last of a long-lived generation of staunch pioneers in our cause. Born on 19th June, 1841, she passed her nintieth birthday this year and seemed likely to live for many years to come. But a chill developed and the end became inevitable. She was, like the best of her generation, strongly independent, of great courage and stoical manner, yet possessing a fund of quiet humour. Her interest in things was wide and never flagged. Her faults were those which follow such fine qualities and do not lessen our respect for her. She lived her religion quietly, without parade of virtue, but with keen interest in the progress of our principles, and with unspoken determination to show the worth of her profession to a generation that has not passed through the experiences of our Non-Subscribing pioneers. We bid her farewell with human grief, but with grateful thanks for her example, and with the hope that we in our turn may be not unworthy servants of the Highest. We offer our sincere sympathy to her remaining niece and nephew.

Miss Jennie Mahon.

Raloo congregation has lost a devoted member in Miss Jennie Mahon, who passed away on Friday, August 14th. She was held in high respect by friends and neighbours. Always cheerful and good hearted, she was liberal in her gifts to the needy, and a good supporter of her Church; her loss is felt by the congregation, who desire to express their sympathy with the bereaved brothers and sisters.

Deaths.

LAYTON.—On Thursday, August 27th, 1931, at Wheaton, U.S.A., Ethel, wife of Wilfred Layton, late organist at First Presbyterian Church, Belfast. Her body was cremated, and her husband, Mr. Wilfred Layton, with the son and one of the daughters, took the ashes up a hill and scattered them to the winds.

MAHON.—Jennie Mahon, August 14th. Interred Sunday, 16th, in Raloo Old grave-yard.

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"It may be that, when our course is ended, those whose images have encouraged us, may prove the angels to welcome us. So may we echo the last words of Firmin, when he took affectionate leave of his old friend Fowler, then Bishop of Gloucester, who 'did not doubt but his works would follow him.' 'I trust,' said the dying man, 'that God will not condemn me to worse company in the other world than I have loved, and delighted in, in this.' "—Gordon.

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